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A N

Almanack

For the
Year of CHRIST,
1699.

BEING

The Third after *Bissextile*
Or *Leap-year*.

O X F O R D,

Printed at the T H E A T E R.

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T H E
J E W I S H
Kalendar:

CONTAINING

An Account of their *Feasts* and *Fasts*, whether observ'd at present, or out of use; with their *Sabbaths* and *Proper Lessons*: Beginning at the 11th. of the Moon *Sebatt*, in the Year of the Creation, 5459. and continuing to the 19. of *Tebeth* 5460. inclusively.

To which is Added a Discourse concerning the *Jewish Fasts*, wherein is a brief account of the great day of *Expiation*.

With a Chronological Summary of several remarkable things relating to the People of the *Jews*.

TO THE
REVEREND
D^r. Roger Mander
The worthy Master
OF
BALIOI COLLEGE
IN THE
UNIVERS. OF OXFORD;

This Discourse
Concerning the **JEWISH FASTS,**
As an acknowledgement of His great
And constant Favours,
Is humbly Dedicated by

ISAAC ABENDANA.

TO THE
HONORABLE
THE WORTHY MAGISTRATES
OF THE
CITY OF OXFORD
IN THE
UNIVERSITY OF OXFORD

THE DIGNITY
OF THE
CITY OF OXFORD

CONCERNING THE JEWISH RITES

AS IN AND BY THE STATUTE

IN THAT BEHIND

THESE RITES

AND BY THE

STATUTE

TO THE
HONORABLE
THE WORTHY MAGISTRATES
OF THE
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CONCERNING THE JEWISH RITES
AS IN AND BY THE STATUTE
IN THAT BEHIND
THESE RITES
AND BY THE
STATUTE

A Chronological Summary of several remarkable Passages relating to the Nation of the Jews, since the Creation.

T H E Creation of the World	5459
Noah's Flood	3803
The Confusion of Languages	3463
The Birth of Abraham	3511
The Birth of Isaac	3411
The Birth of Jacob	3351
Israel went down into Egypt	3221
The Birth of Moses	3091
Israel's coming out of Egypt, and promulgation of the Law by Moses	3011
Israel entred into the Land of Promise	2971
David began his Reign	2573
The building of the first Temple	2531
The Revolt of the Ten Tribes under Jeroboam	2503
The Ten Tribes were carried away Captive by Salmaneser	2255
The Destruction of the first Temple.	2121
The great deliverance under Mordechai and Esther	2053
The	

The building of the second Temple	2051	
The New Æra from Alexander the Great	2011	
The Reign of the Maccabees	1838	
Herod began to Reign	1734	
The Christian Æra began	1699	
The Destruction of the second Temple	1631	
The Mishna was Composed	1548	
The supputation of the Kalendar settled by Hillel Hannafy	1360	
The Jerusalem Talmud was composed	1211	
The Babylonish Talmud was composed	1191	
Maymonides composed his great Work	524	
Our Banishment out of	France	303
	Spain	207
	Portugal	199

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The REGAL TABLE since the CONQUEST.

2051	William the Conqueror.	Octob. 14.	1066
e			
2011	William Rufus.	Sept. 9.	1087
1838		August 2.	1100
1734	Henry I.	Decemb. 2.	1135
1699	Stephen	Octob. 25.	1154
	Henry II.	July 6.	1189
1631	Richard I.	April 6.	1199
1548	John	Octob. 19.	1216
	Henry III.	Nov. 16.	1272
1360	Edward I.	July 7.	1307
-	Edward II.	Jan. 25.	1326
1211	Edward III.	June 21.	1377
	Richard II.	Sept. 29.	1399
1191	Henry IV.	March 20.	1412
	Henry V.	Aug. 31.	1422
524	Henry VI.	March 4.	1460
303	Edward IV.	April 9.	1483
207	Edward V.	June 22.	1483
199	Richard III.	Aug. 22.	1485
	Henry VII.	April 22.	1509
	Henry VIII.	Jan. 28.	1546
	Edward VI.	July 6.	1553
	Queen Mary.	Nov. 17.	1558
	Queen Elizabeth	March 24.	1602
	James I.	March 27.	1625
	Charles I.	Jan. 30.	1648
	Charles II.	Feb. 6.	1685
	James II.		
	K. Will. III. and Q. Mary II.	Feb. 13.	1689

TERMS and their Returns.

Hillary-Term begins Jan. 23. ends Febr. 13.

Enloyn-days.	Except.	Ret. br.	Appe.
Octab. Hill. Jan. 20.	21	23	23
Quind. Hill. Jan. 27.	28	30	30
Craft. Purif. Feb. 3.	4	6	6
Octab. Purif. Feb. 9.	10	11	13

Easter-Term begins April 26. Ends May 21.

Quind. Pasch. Apr. 24.	25	26	26
Tres Pasch. May 1	2	3	4
Mens Pasch. May 8	9	10	11
Quin. Pasch. May 15	16	17	17
Craft. Ascen. May 19.	20	22	22

Trinity Term begins June 9. ends June 28.

Craft. Trin. June 5.	6	7	9
Octab. Trin. June 12.	13	14	15
Quind. Trin. Jun. 19.	20	21	22
Tres Trin. June 25.	27	28	28

Mich. Term begins Oct. 23. ends Nov. 2.

Tres Mich. Octob. 20.	21	23	23
Mens Mich. Octob. 27	28	30	30
Craft. Anim. Nov. 3.	4	6	6
Craft. Mart. Nov. 13.	13	14	15
Octab. Mart. Nov. 20.	20	21	22
Quind. M. Nov. 25.	27	27	28

Note, that the first and last days of every Term are the first and last days of Appearance.

Chief Notes of this Year, 1699.

English Acc.		Rom. Acc.
	9 Golden Number	9
	9 Epact	29
	3 Dominic. Letter	D
Febr.	19 Shrove-Sunday	March 21
April	9 Easter-day	April 19
May	18 Ascension-day	May 28
May	28 Whit Sunday	June 7
June	4 Trinity-Sunday	June 14
Decemb.	3 Advent-Sunday	Nov. 29

Note, The Gregorian or Roman account (since the Reformation 110. years) is always ten days before ours, their eleventh being our first, and our last in every month is their tenth.

OUR Jewish Kalendar is composed and calculated for this present year 5459. Whereof some Months are already past, it having Commenced from August 27. and being made up by four Months of the ensuing year 5460. With this Supputation falls in the 27th. year of the 68. cycle of the Sun. The 6th. year of the 288. cycle of the Moon; as also the 6th. in the Sabbatical year. This present year consisting of 383. days, is *Annus Embolismus defectivus*, containing 13. Moons and 54. Sabbath-days.

JANUARY hath xxxi. days.

New
Style.

1	A	New-years-day.	8 7	11
2	b	Octab. Steph.	8 5	12
3	c	Octab. Johan.	8 3	13
4	d	Oct. Innocene	8 2	14
5	e	F.M. 5 9m. p. 6. aftern.	8 1	15
6	f	Epiphany, Twelfth-day	8 0	16
7	g	Julian	7 5	17
8	A	1. Sund. aft. Epiph.	7 5	18
9	b	Joyce	7 5 8	19
10	c	Sun in Aquario	7 5 7	20
11	d	Hyginus	7 5 5	21
12	e	L. Q. Iom. p. midn.	7 5 4	22
13	f	Hillary B.	7 5 2	23
14	g	Oxf. & Camb. Term beg.	7 5 1	24
15	A	2 Sund. aft. Epiph.	7 4 0	25
16	b	Marcelinus	7 4 9	26
17	c	Antonius	7 4 8	27
18	d	Prisca	7 4 7	28
19	e	Wolstan	7 4 6	29
20	f	Octab. Hill.	7 4 4	30
21	g	N.m.p. 3. morn. Agnes	7 4 3	31
22	A	3 Sund. aft. Epiph.	7 4 1	Fe.
23	b	Term begins	7 3 0	2
24	c	Timothy	7 3 7	3
25	d	Convers. S. Paul.	7 3 5	4
26	e	Polycarp.	7 3 4	5
27	f	Quind. Hil.	7 2 9	6
28	g	F. Q. 20m. p. 2. aftern.	7 2 7	7
29	A	4 Sund. aft. Epiph.	7 2 5	8
30	b	S. Charles Mart.	7 2 3	9
31	c	Saturnus.	7 2 1	10

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SEBATT 30. ADAR 30.

11 *Sebatt.*

A. M. 5459.

12

13

14

15 New year for plant. trees. Daugh-

16 [ters of Sion dance in the fields

S. 17 Less. *Exod.* 13. 17. to 18.

18

19

20

21

22 [The idol of *Micha*

23 Fast for the wars betw. *Isr.* and *Benj.*

S. 24 Less. *Exod.* 18. to 21.

25

26

27

28 Feast for raising the siege of *Jerus.*

29 [by the *Maccabees*

30 N. M. *Adar.*

S. 1 N. M. *Adar.* Less. *Exod* 21. to 25.

2

3

4

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6

7 *Moses* died.

S. 8 Less. *Exod.* 25. to 27. 20.

9 Fast for the dissention of the two

10

[Schools.

11

B

FEBRUARY hath xxviij. days. New
Style.

1	d	Bridges	Fast	7	14	11
2	e	Purif. Candlemas-day		7	12	12
3	f	Craft Purific.		7	10	13
4	g	F.M. 42m. p. 2. morn.		7	8	14
5	a	Septuagesima		7	6	15
6	b	Agath. V.		7	4	16
7	c	Dorothy		7	2	17
8	d	Sun in Pisces		7	0	18
9	e	Octab. Purific.		6	58	19
10	f	Scholastica		6	56	20
11	g	L.Q. 58m. p. 7. aftern.		6	54	21
12	a	Sexagesima		6	52	22
13	b	Inaug. K. W. Term ends.		6	50	23
14	c	Valentine		6	48	24
15	d	Faustin.		6	46	25
16	e	Julian		6	44	26
17	f	Polychron		6	42	27
18	g	Festum Ovorum.		6	40	28
19	a	Quinquagesima.		6	38	1 Mar.
		N. M. 52m. p. 7. aftern.				
20	b	Perpetua.		6	36	2
21	c	Shrove Tuesday		6	34	3
22	d	Ash-wednesday.		6	32	4
23	e	Cumb. Comm. for Batch.		6	30	5
		Fast				
24	f	S. Matthias		6	28	6
25	g	Victorine		6	26	7
26	a	1. Sund. in Lent. F. Q.		6	24	8
		[42m. p. 9. aftern.				
27	b	Fortunatus		6	22	9
28	c	Oswaldus		6	20	10

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ADAR 30. 2d ADAR 29.

12

13 Nicanor's day

14 Purim the less

S. 15 Less. Exod. 27. 20. to 30. 11.

16

17

18

19

20

21

S. 22 Less. Exod. 30. 11. to 35.

23

24

25

26

27

[against the Jews]

28 Feast for abolish. Antioch's decree

S. 29 Less. Exod. 35. to 38. 29. 2d. Less.

30 N. M. Adar the 2d.

[defile]

1 N. M. Adar the 2d.

2

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4

5

The 2d. Temple finished by Ezra.

S. 6 Less. Exod. 38. 29. to Levit. 1.

7

8

9

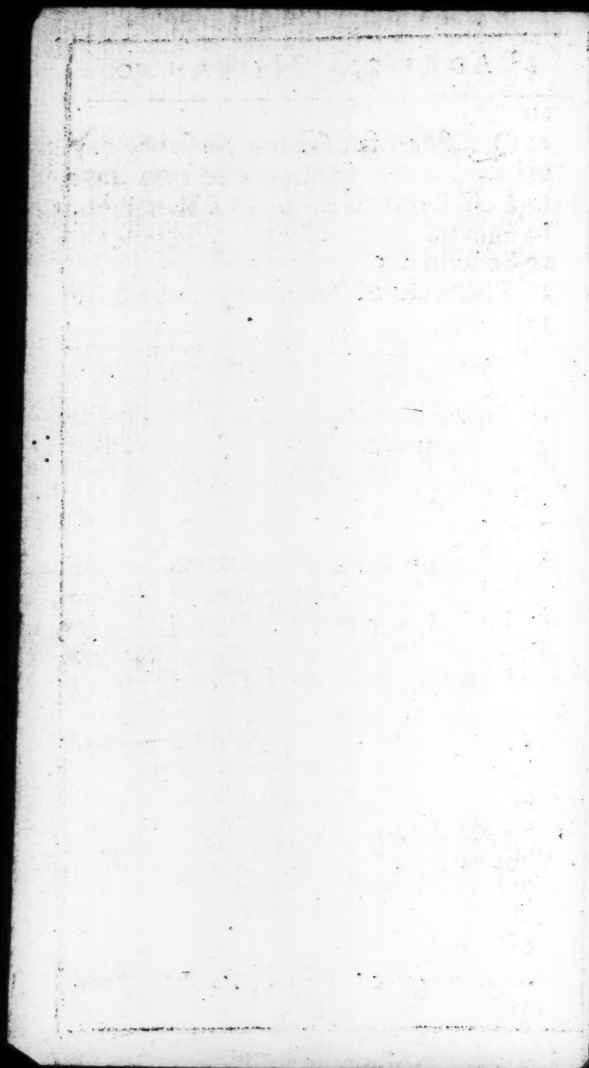
MARCH hath xxxj. days.

New
Style.

1	d	David B. <i>Ember week</i>	6	18	11
2	e	Chad.	6	16	12
3	f	Martin.	6	14	13
4	g	Adrian. <i>Fast</i>	6	12	14
5	a	2. S. in Lent. <i>Ordin.</i>	6	10	15
6	b	[F.M. p.7. aftern.]	6	8	16
7	c	Prudence	6	6	17
8	d	Victor	6	4	18
9	e	Felix	6	2	19
10	f	Sun in Aries	6	0	20
11	g	Candidus	5	58	21
12	a	3. Sund. in Lent.	5	56	22
13	b	L. Q. 45m. p. 6. aftern.	5	54	23
14	c	Longinus	5	52	24
15	d	Boniface	5	50	25
16	e	Patrick	5	48	26
17	f	Edward.	5	46	27
18	g	Joseph	5	44	28
19	a	<i>Midlent-Sunday</i>	5	42	29
20	b	Cuthbert	5	40	30
21	c	N. M. 54m. p. 8. morn.	5	38	31
22	d	Aphrodisius	5	36	1 Apr.
23	e	Victorian	5	34	2
24	f	Agapith <i>Fast</i>	5	32	3
25	g	<i>Anunciat. or Lady-Day.</i>	5	30	4
26	a	5. Sund. in Lent	5	28	5
27	b	Castor.	5	26	6
28	c	F. Q. 13m. p. 3. morn.	5	24	7
29	d	Tremond	5	22	8
30	e	Guido	5	20	9
31	f	Dorothy	5	18	10

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2^d. ADAR 29. NISSAN 30.

- 10
 11 Q. *Esthers* fast falling on Sabb. day
 12 [anticipated two days
 S. 13 Less. *Lev.* 1. to 6. 2^d. Less. Rememb.
 14 Purim
 15 Second day
 16 The walls of *Jeris.* beg. to be built
 17
 18
 19
 S. 20 Less. *Lev.* 5. to 9. 2^d. Less. of the
 21 [Red heifer
 22
 23
 24
 25 The anniversary mourning for the
 26 [daughter of *Jephtha*
 S. 27 Less. *Levit.* 9. to 12. 2^d. Less. this
 28 [moon
 29 First term for tithing herd & flock
 1 N. M. *Nissan.* *Aaron's* sons died.
 2 [Tabern. erected
 3
 4
 S. 5 Less. *Levit.* 12. to 14.
 6 *Tekupha*
 7
 8
 9
 10 *Miriam* died. *Israel* pass thro' *Jord.*
 11 B 3

APRIL hath xxx. days.				New Style.
1	g	Oxf. & Cambr. Ter. ends	5 10	11
2	A	Palm= Sunday	5 14	12
3	b	Ambrosius	5 12	13
4	c	F.M. 5 ^{om} . p. 8. morn.	5 10	14
5	d	Ambrose	5 8	15
6	e	Maundy Thursday	5 6	16
7	f	Good Friday	5 4	17
8	g	Olympias Fast	5 2	18
9	A	Easter= day	5 0	19
10	b	Easter Mond. S. in Tauro	+ 58	20
11	c	Easter Tuesd. K. W. Cr.	+ 56	21
12	d	L. Q. 44 ^m . p. 9. morn.	+ 54	22
13	e	Justinus	4 52	23
14	f	Tiburtius	4 50	24
15	g	Olympia	4 49	25
16	A	Low= Sunday	4 47	26
17	b	Octab. Pasch.	4 45	27
18	c			28
19	d	N.M. p. 6. aft. Oxf. & [Camb. Term begins]	4 43	29
20	e	Emanuel	4 42	30
21	f	Carilius	4 40	1 May
22	g	Wilfred	4 38	2
23	A	2. S. aft. East. St. George	4 36	3
24	b	Quind. Pasch.	4 35	4
25	c	S Mark E. F. Q. p. I. aft.	4 33	5
26	d	Term begins	4 32	6
27	e	Cletus	4 30	7
28	f	Sybil	4 29	8
29	g	Vitales	4 27	9
30	A	3. Sund. aft. Easter	4 25	10

May

N I S S A N 30. J Y A R 29.

- S. 12 Sabb. the Great. Les. *Lev.* 14. to 16.
 13 *Ahasuer.* decr. to destroy the *Jews*
 14 Leaven remov'd. First-born, fast
 15 Passover. 185000. *Assyrians* slain.
 16 Sheaf-offering. *Hezek.* cl. the temp
 17 The 3^{d.} day in the feast
 18 The 4^{th.} day in the feast.
 S. 19 Sabbath in the feast
 20 The 6^{th.} day in the feast
 21 The 7^{th.} day. *Isr.* passed the red sea
 22 The 8^{th.} day. First week aft. Sheaf
 23 [offering
 24 *Daniel* saw his great vision
 25
 S. 26 Less. *Levit.* 16. to 19. *Joshua* died
 27
 28 The walls of *Jericho* fell down
 29 The 2^{d.} week after Sheaf offering
 30 N. M. *Jyar*
 1 N. M. *Jyar*
 2 [the peop. in the wildern.
 S. 3 Less. *Lev.* 19. to 21. *Moses* numbred
 4 Feast for *Ezra's* finishing the temp.
 5
 6 3^{d.} Week after Sheaf offering
 7 Feast for *Ezra's* finishing the walls
 8 [of *Jerusal.*
 9
 S. 10 Less. *Levit.* 21. to 25. *Ely* died.
 11 [Ark taken

M A Y hath xxxj. days.

New
Style.

1	b	Philip & Jacob.	4	22	11
2	c	Athanasius	4	20	12
3	d	Invent. Cruc. F.M. p.	4	19	13
4	e	Florianus. [1. after.	4	17	14
5	f	Gothard	4	16	15
6	g	John Porta Latina	4	15	16
7	a	4. Sunday aft. Easter	4	14	17
8	b	Mens. Pas. West. Elect.	4	13	18
9	c	Apparitio Mich.	4	12	19
10	d	Gordian	4	10	20
11	e	Sun in Geminis	4	8	21
12	f	L. Q. 10m. p. 2. morn.	4	7	22
13	g	Servatius	4	5	23
14	a	Rogation Sunday	4	4	24
15	b	Quinq. Pasch.	4	3	25
16	c	Brandon.	4	2	26
17	d	Trans. Bernard. Fast	4	1	27
18	e	Ascens. or Holy-Church.	4	0	28
19	f	Craft. Ascens. N.M. p.	3	59	29
20	g	Isidorus [2. morn.	3	58	30
21	a	6. Sund. aft. Easter	3	57	31
22	b	Term ends.	3	56	1 Jun.
23	c	Desiderius	3	55	2
24	d	Adelm	3	54	3
25	e	Oxf. T. ends. F. Q. 7m.	3	53	4
26	f	Dioscorides. [p. 5. aft.	3	52	5
27	g	Beda Fast	3	51	6
28	a	Whitsunday. Pentec.	3	51	7
29	b	Restaur. Royal Family.	3	50	8
30	c	Felix B.	3	50	9
31	d	Ember week.	3	49	10

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J Y A R 29. S I V A N 30.

- 12 *Alcimus* plagued
 13 4. Weeks after Sheaf offering.
 14 The second Passover.
 15
 16
 S. 17 Less *Levit.* 25. to 26. 3.
 18 33. days after Sheaf offering.
 19
 20 5. Weeks after Sheaf offering.
 21 2d. Term for tithing herd & flock.
 22
 23 Feast for surrendr. *Gaza* to *Simon*.
 S. 24 Less. *Levit.* 26. 3. to *Numb.* 1.
 25
 26
 27 6. Weeks after Sheaf offering.
 28 Feast for a gr. victory over the *Grec*.
 29 *Samuel* the Prophet died.
 1 N. M. *Sivan*.
 S. 2 Less. *Numb* 1. to 4. 21.
 3
 4
 5 7. Weeks compl. aft. Sheaf offering
 6 Pentecost.
 7 The s. cond day.
 8
 S. 9 Less. *Numb.* 4. 21. to 8.
 10 *Baruch* causeth the vessels taken out
 11 [of the Temp. to be restor'd.
 12
 13

JUNE hath xxx. days.

New
Style.

1	e	Nicomede	3	49	11
2	f	F. M. 12m. p. midn.	3	48	12
3	g	Erasmus. Fast	3	48	13
4	A	Trinit. Sund. Ordin.	3	48	14
5	b	Craft. Trin.	3	47	15
6	c	Claudius	3	47	16
7	d	Oxford Term begins	3	47	17
8	e	Corpus Christi	3	47	18
9	f	Term begins	3	46	19
10	g	L. Q. p. 3. aft. Sun in C.	3	46	20
11	A	1. Sunday aft. Trin. S. Barnabas Ap.	3	46	21 22
12	b	Octab. Trin.	3	46	23
13	c	Claud.	3	46	24
14	d	Basil.	3	46	25
15	e	Modestus	3	46	26
16	f	Richardus	3	47	27
17	g	N. M. 32m. p. 9. morn.	3	47	28
18	A	2. Sund after Trin.	3	47	29
19	b	Quind. Trin.	3	48	30
20	c	Trans. Edward K.	3	48	1 July
21	d	Walburg.	3	48	2
22	e	Alban.	3	49	3
23	f	F. Q. p. 11. aftern Fast	3	49	4
24	g	S. John Baptist	3	50	5
25	A	3. Sund. aft. Tr.	3	50	6
26	b	Tres Trinit.	3	51	7
27	c	Crescens	3	52	8
28	d	Term ends. Fast	3	53	9
29	e	S. Peter Apost.	3	54	
30	f	Com. Paul.	3	55	10

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 S. 16 Less. Numb. 8. to 13.
 17
 18
 19
 20
 21
 22 Fast for the intermission of bring.
 S. 23 Less. Numb. 13. to 16. [first fruits
 24 Fast for murd. three eminent Doct.
 25 Feast, the *Egyptians* baffled before
 26 [Alexander
 27 Fast for *R. Hanina* being burnt with
 28 [the book of the Law
 29 Spies sent by *Mos.* to view the land
 S. 30 N. M. Tamuz. Less. Numb. 16. to 19.
 1 N. M. Tamuz.
 2
 3 Sun and Moon stood still at the
 4 [word of *Joshua*
 5 *Ezekiel* saw his first vision
 6
 S. 7 Less. Numb. 19. to 22. 2.
 8 Tekupha.
 9
 10 The tops of the mountains appears
 11 [to *Noah*
 12
 13

JULY hath xxxj. days.

*New
Style.*

1	g	Theobaldus	3	56	11
2	a	4. S. aft. Tr. <i>Camb. Com.</i>	3	57	12
3	b	[F. M. p. 5. morn.]	3	58	13
4	c	<i>Commencement Tuesday</i>	3	59	14
5	d	Cyrl	4	0	15
6	e	<i>Cambr. Term ends</i>	4	1	16
7	f	OXFORD ACT	4	3	17
8	g	Seven brethren	4	4	18
9	a	5. Sund. aft. Trin.	4	5	19
10	b	L. Q. 27m. p. 2. morn.	4	6	20
11	c	Nahor & Felix	4	7	21
12	d	Pius	4	8	22
13	e	Henricus. Sun in Leo	4	9	23
14	f	Bonaventura	4	10	24
15	g	Swithin	4	12	25
16	a	6. S. aft. Tr. N. M. p.	4	13	26
17	b	Kenelm. [4. aftern.]	4	15	27
18	c	Rosina	4	16	28
19	d	<i>Dog days begins</i>	4	18	29
20	e	Margaret.	4	19	30
21	f	Daniel	4	21	31
22	g	Mary Magdalen	4	23	1 <i>Aug.</i>
23	a	7. S. aft. Tr. F. q. p. 4. aft.	4	24	2
24	b	Christina. Fast	4	26	3
25	c	S. James Apost.	4	27	4
26	d	Anna	4	29	5
27	e	Seven sleepers	4	30	6
28	f	Felix & Faustus	4	32	7
29	g	Beatrix	4	33	8
30	a	8. Sund. aft. Trinity	+	35	9
31	b	F. M. 52m. p. 7. afrern.	+	36	10

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T A M U Z 29. A B 30.

S. 14 Less. *Numb.* 22. 2. to 25. 10.

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17 Fast for the destruction of *Jerusal.*

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S. 21 Less. *Numb.* 25. 10. to 30. 2.

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S. 28 Less. *Numb.* 30. 2. to *Deut.* 1.

29

1 N. M. *Ab. Aaron* died. *Ezra* and
2 [his company came to *Jerusf.*

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S. 6 Less. *Deut.* 1. to 3. 24.

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8

9 Fast for the destruct. of the Temp.

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S. 13 Less. *Deut.* 3. 24. to 7. 12.

14

15 Wood offering.

C

AUGUST hath xxxj. days.

New
Style.

1	c	Lammas day.	4	38	11
2	d	Stephen.	4	40	12
3	e	Dominic.	4	42	13
4	f	Oswaldus K. M.	4	44	14
5	g	[Transfig. Christi.	4	46	15
6	a	9. Sund. aft. Trin.	4	48	16
7	b	Victricius	4	50	17
8	c	L. Q. 20m. p. 10. morn.	4	51	18
9	d	Romanus	4	53	19
10	e	Gilbert.	4	55	20
11	f	Clara	4	57	21
12	g	Laurence	4	58	22
13	a	10. S. aft. Tr. S. in Virg.	5	0	23
14	b	N. M. 32m. p. midn.	5	2	24
15	c	Assump. Mary	5	3	25
16	d	Roche	5	5	26
17	e	Mamance	5	7	27
18	f	Helena	5	9	28
19	g	Magnus B. M.	5	11	29
20	a	11. Sund. att. Trin.	5	12	30
21	b	Bernard	5	14	31
22	c	F. Q. 49m. p. 8. morn.	5	16	1 Sept.
23	d	Zacheus Fast	5	18	2
24	e	S. Bartholomew Ap.	5	20	3
25	f	Lewis K.	5	22	4
26	g	Zepherinus	5	24	5
27	a	12. S. aft. Tr. Dog days	5	26	6
28	b	Augustin B. C. [end	5	28	7
29	c	John beheaded	5	30	8
30	d	F. M. 22m. p. 10. morn.	5	32	9
31	e	Paulinus	5	34	10

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AB 30.

ELUL 29.

16

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18 The lamp of the Temple extin-
19 [guished in *Abaz's* time

S. 20 Less. *Deut.* 7. 12. to 11. 26.

21

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S. 27 Less. *Deut.* 11. 26. to 16. 18.

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30 N. M. *Elul.*

1 N. M. *Elul.*

2 The 40. days of supplication begins

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S. 4 Less. *Deut.* 16. 18. to 21. 10.

5 The walls of *Jerusa^l*. began to be
6 [built

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8 Those men who raised the evil rep.
9 [of the land died by the plag.

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S. 11 Less. *Deut.* 21. 10. to 26.

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SEPTEMBER hath xxx. days. *New Style.*

1	f	Giles Abbot	5	30	11
2	g	Antoninus	5	38	12
3	a	13. Sunday aft. Trin.	5	40	13
4	b	Transf. Cuthbert	5	42	14
5	c	Bertine Ab. C.	5	44	15
6	d	L. Q. 15m. p. 4. aftern.	5	46	16
7	e	Q. Eilzab. nativity	5	48	17
8	f	<i>Sturbridge Fair</i>	5	50	18
9	g	Prothus & Hippolitus	5	52	19
10	a	14. Sund. aft. Tr.	5	54	20
11	b	Martian	5	56	21
12	c	Guido	5	58	22
13	d	N.M.p. 10. morn. Sun	6	0	23
14	e	Holy Cross [in libra	6	2	24
15	f	Nicomede	6	4	25
16	g	Edith	6	6	26
17	a	15. Sund. after Trin.	6	8	27
18	b	Samuel	6	10	28
19	c	Fausta	6	12	29
20	d	<i>Ember week.</i> Fast	6	14	30
21	e	S. Matth F.Q.p. 3. morn.	6	16	1 Oct.
22	f	Maurice	6	18	2
23	g	Tecla Fast	6	20	3
24	a	16. Sund. aft. Tr. <i>Ordin.</i>	6	22	4
25	b	Firmine	6	24	5
26	c	Cyprian	6	26	6
27	d	Augustin	6	28	7
28	e	Eupera	6	30	8
29	f	S. Michael Arch. F. M. 10m. p. 2. morn.	6	32	9
30	g	Hieronymus Presb.	6	34	10

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ELUL 29.

TISRY 30.

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| S. 18 | Leff. <i>Deut.</i> 26. to 29. 10. |
| 19 | |
| 20 | |
| 21 | |
| 22 | |
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| 24 | |
| S. 25 | Leff. <i>Deut.</i> 29. 10. to 32. |
| 26 | |
| 27 | |
| 28 | |
| 29 | 3 ^d . term for tithing herd and flock |
| 1 | N.M. <i>Tisry</i> . N.years day. A.M. 5460 |
| 2 | Second day. |
| S. 3 | Leff. <i>Deut.</i> 32. to 33. |
| 4 | Fast for the murder of <i>Gedal</i> . The |
| 5 | [ten penitential days begin |
| 6 | |
| 7 | |
| 8 | Dedic. of <i>Sol</i> . Temp. lasting 14. days |
| 9 | This day <i>Mos</i> . brought the 2 ^d . tables |
| S. 10 | The day of expiat. when the Sabb. |
| 11 | [and <i>Jubilee</i> years began |
| 12 | |
| 13 | |
| 14 | |
| 15 | The feast of Tabernacles |
| 16 | Second day |
| S. 17 | Sabbath in the Feast |

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OCTOBER hath xxxj. days. New Style.

1	a	17. Sund. afr. Trin.	6	36	11
2	b	Thomas Hereford B.	6	38	12
3	c	Candidus	6	40	13
4	d	Francis	6	43	14
5	e	L. Q. 47 ^m . p. 9. aftern.	6	44	15
6	f	Apollinaris	6	46	16
7	g	Marcus	6	48	17
8	a	18. Sund. afr. Trin.	6	50	18
9	b	Dionysius	6	52	19
10	c	Oxf. & Cambr. Term beg.	6	54	20
11	d	Proct. chof. in Camb.	6	56	21
12	e	N. M. 41 ^m . p. 10. aftern.	6	58	22
13	f	Quind. Mich. Sun in	7	0	23
14	g	Wulfran [Scorpio	7	2	24
15	a	19. Sund. afr. Trin.	7	4	25
16	b	Michael in monte	7	6	26
17	c	Etheldred	7	8	27
18	d	S. Luke Evang.	7	10	28
19	e	Ptolomy aftern.	7	12	29 .
20	f	Tres Mich. F. Q. p. 10.	7	14	30
21	g	Cambr. magna Congreg.	7	16	31
22	a	20. Sund. afr. Trin.	7	18	1 Nov.
23	b	Term begins	7	20	2
24	c	Ursula	7	22	3
25	d	Crispin	7	23	4
26	e	Evastus	7	25	5
27	f	Menf. Mich. Fast	7	27	6
28	g	S. Sim. & Jude F. M. p.	7	29	7
29	a	21. S. afr. Tr. [midn.	7	30	8
30	b	Narcisus	7	32	9
31	c	German. Fast	7	34	10

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TISRY 30. HESVAN 30.

- 18 Fourth day
 19 Fifth day
 20 Sixth day
 21 The 7th. day. *Hosanna* the Great
 22 The day of holy Assembly
 23 Mirth of the L. Les. *Deu.* 33. to *Gen.* 1
 S. 24 Les. *Gen.* 1. to 6. 8. Sab. in princip.
 25 A great fast appointed by *Ezra*
 26
 27
 28
 29
 30 N. M. *Hesvan*
 S. 1 N. M. *Hesvan* Les. *Gen.* 6. 8. to 12.
 2
 3
 4
 5
 6
 7 Fast for *Zedek.* eyes being put out
 S. 8 Les. *Gen.* 12. to 18.
 9
 10
 11
 12 Tekupha.
 13
 14 *Jeroh.* proclaims a feast in honour
 S. 15 Les. *Gen.* 18. to 23. [of the Calfs
 16
 17 *Noah* entred the ark
 18)

NOVEMBER hath xxx. days. *New Style.*

1	d	All Saints.	7	35	11
2	e	All Souls	7	36	12
3	f	L.Q. 25 ^m . p. 8. aftern.	7	38	13
4	g	Vice-Chan.chof.Camb.	7	40	14
5	A	22.Saft.Tr. Gun=powder	7	41	15
6	b	Leonard [Crason	7	42	16
7	c	Wilbred	7	44	17
8	d	Severus	7	45	18
9	e	Theodorus	7	47	19
10	f	Erastus	7	49	20
11	g	N. M. 42 ^m . p. 2. aftern.	7	50	21
12	A	23.S. aft. Tr. Sun in Sa-	7	51	22
13	b	Craft. Martin [gitario	7	52	23
14	c	Machut B. C.	7	53	24
15	d	Friderick	7	54	25
16	e	S. Edmund	7	55	26
17	f	Hugh	7	56	27
18	g	Gelasius	7	57	28
19	A	24.S.aft.Tr. F.Q. p.6.	7	58	29
20	b	Edmund.K.M. [after.	8	59	30
21	c	Present.	8	0	1 <i>Dec.</i>
22	d	Cicely	8	1	2
23	e	Clement	8	2	3
24	f	Chrisogon	8	3	4
25	g	Cather. Quind. Mart.	8	4	5
26	A	25. S. aft. Tr. F.M. p.	8	5	6
27	b	Agricola [midn	8	6	7
28	c	Term ends.	8	7	8
29	d	Saturine Fast	8	8	9
30	e	St. Andrew Apost.	8	10	10

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H H E S V A N 30. K I S L E V 30.

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S. 22 Less *Gen.* 23. to 25. 19.

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25 Feast for the victory before *Samar.*

26

27 The earth was dried after the del.

28 *Noah* offered sacrificeto God.

S. 29 Less *Gen.* 25. 19. to 28. 10.

30 N. M. *Kislev.*

1 N. M. *Kislev*

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S. 6 Less *Gen.* 28. 10. to 32. 3. *Herod*

7

[died.

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S. 13 Less *Gen.* 32. 3. to 37.

14

15 *Antiochus* brought an image into

16 [the Temp. and ordered sacrifice

17

18 Fast proclaimed by the elders in K.

[*Jehoiakim's* time]

DECEMBER hath xxxj. days. *New Style.*

1	f	Longinus	8	10	11
2	g	Candidus	8	11	12
3	A	Advent S. L. Q. p. 8.	8	11	13
4	b	Barbara [morn.	8	12	14
5	c	Sabba	8	12	15
6	d	Nicholas	8	13	16
7	e	Ambrose	8	13	17
8	f	Concept. V. M.	8	13	18
9	g	Cyprian	8	14	19
10	A	2. Sunday in Advent	8	14	20
11	b	N.M.p.8.mor. Sun in	8	14	21
12	c	Paulus [Sagitt.	8	14	22
13	d	Lucia	8	14	23
14	e	Othifia	8	14	24
15	f	Valerian	8	13	25
16	g	O Sapientia	8	13	26
17	A	3. Sund. in Adv.	8	13	27
18	b	Oxf. & Cambr. Ter. ends	8	12	28
19	c	F. Q. 56m. p. midn.	8	12	29
20	d	Ember week. Fast	8	11	30
21	e	S. Thomas Apost.	8	11	31
22	f	30. Martyrs.	8	10	1 Jan.
23	g	Victoria Fast	8	9	2
24	A	4. Sun. in Adv. Ordin	8	8	3
25	b	Christmas-day.	8	7	4
26	c	S. Steph. F.M.p.10.mor.	8	6	5
27	d	S. John Evang.	8	5	6
28	e	Innocents.	8	4	7
29	f	Thom. Becket	8	3	8
30	g	David	8	2	9
31	A	1. Sund. aft. Christmas	8	1	10

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KISLEV 30. TEBETH 29.

- 19^f
 S. 20 Less. *Gen.* 37. to 41. The gr. assembly
 21 [by *Ezra* to put away their
 22 [strange wives
 23
 24 The foundat. of the 2^d. temple laid
 25 Dedic. of the temp. by the *Maccab.*
 26
 S. 27 Less. *Gen.* 41. to 44. 28.
 28
 29 *Jehoia* burn the roll writ. by *Jerem.*
 30 N. M. *Tebeth.*
 1 N. M. *Tebeth.*
 2
 3
 S. 4 Less. *Gen.* 44. 18. to 47. 28.
 5
 6
 7
 8
 9
 10 Fast for the first siege of *Jerusalem*
 S. 11 Less. *Gen.* 47. 28. to *Exod.* 1.
 12
 13 Tekupha
 14
 15
 16
 17
 S. 18 Less. *Exod.* 1. to 6. 2.
 19

The ECLIPSES.

FOUR times will the Luminaries of Heaven be obscured in this year 1699 twice the Sun and as often the Moon. The first will be an Eclipse of the Moon on *March* the 5th. at our eight a clock at night, in 26. degrees of the Celestial Virgo; it will be a visible Eclipse, and ten parts of the Moons body will be darkned. The 2^d. will be of the Sun, on *March* 21. about our eight in the morning, it happens in 11. degrees of Aries; it will be but a small Eclipse and scarcely visible to us. The 3^d. will be an Eclipse of the Moon on *August* the 30th. near our noon, and must therefore be invisible to us, it is celebrated in 17. degrees of the Celestial Fishes, and will be a total and visible defect unto such as inhabit our Antipodes. The last will be an Eclipse of the Sun on *September* the 13th. about eleven of the clock before noon, and it is celebrated in the beginning of Libra, it will be a great and visible Eclipse, and ten Digits of the Sun's body will be darkned.

It is observable also, that at the time of this Eclipse there happen an opposition of the two infortunes *Saturn* and *Mars* from *Leo* and *Aquarius*, which will notably aggravate the effects thereof.

A Discourse

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DISCOURSE

Concerning the

JEWISH FASTS,

Wherein is a brief account

Of the

Great Day of *Expiation*.

GOD out of his peculiar love to the Children of *Israel*, reveal'd to them various Laws and Precepts for the direction and government of their lives, in order to obtain both a Temporal and Eternal Felicity. When he gave them those Laws, he did not suppose that they would pay an entire and unerring obedience to them. No! he very well knew that the *Thoughts of man's heart are ev'ly evil continually*, Gen. cap. 6. ver. 5. and that the frailty and corrupt inclinations of Humane Nature would sometimes lead them out of the way, and hurry them on to the violation of those wholesome Precepts he had given them: which would

D

render

render them obnoxious to the penalties of the Law, and inevitably expose them to the tremendous executions of Divine Wrath. Therefore to prevent these evils, and to satisfy his own Infinite Justice which will not let sin escape unpunished, God out of his boundless Mercy and Clemency appointed several Sacrifices, which were to expiate sin by undergoing the punishment due to the offender. But these Sacrifices were ineffectual to this end, unless they were accompany'd with the hearty and sincere Repentance of the Transgressor, which consisted in an inward Compunction, outward Confession, and unfeigned Resolution against sin for the future. If any of these circumstances (but especially the last) was wanting, the Repentance avail'd nothing. For we have a proverb with respect to the last, *That he that confesseth his sins without a firm purpose of forsaking them, is like him who whilst he is washing away his pollution, holds the thing that defiled him in his hand.* To these Fasting was often added, which was always accounted a most effectual means to humble men's hearts, and dispose them to a hatred of their sins. And therefore we find that when God would have his people repent, he enjoyn'd them to do it by turning to him with *fasting, and weeping, and mourning, Joel c. 2. v. 12.*

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Fasts (which we intend to make the sub-
ject of our present Discourse) in our Na-
tion were of two sorts, to wit, either pub-
lick or private. The publick Fasts are like-
wise of two sorts: the one fixt and ordinary,
to be observ'd on set days every year; the
other undetermin'd and extraordinary,
which was not to be repeated at a stated
time, but to be used occasionally; viz. to
avert such impending or present evils as
did at any time threaten or oppress us, and
to procure the Divine benevolence and fa-
vour. To this head we may refer those fasts
which were observ'd by the inhabitants of
some particular Town or Villages in some
particular parts of the countrey, according
to the circumstances and exigencies they
were under.

As for private Fasts, such as that of *Da-
vid* and others, we shall give a very brief
description of them in the latter end of our
discourse; our chief aim being to give an ac-
count of the Publick Fasts observ'd by our
Nation; and according to the order of our
division we will treat of the fixed ones first.

Of this sort we find but one mentioned
in the Law of *Moses*, as appointed by God,
and four taken notice of by the Prophet
Zechariah, and one mention'd in *Esther*,
which were appointed by the Church.

We will begin first with that which is

mention'd in the Law of *Moses*. This was the only Fast of God's own express designation and appointment, which he commanded to be kept every year on the tenth day of the seventh month, *i. e.* *Tisry*, with all the strictness and devotion imaginable: no work being to be done that day, but it was wholly and entirely consecrated to those sacred and religious offices which God prescrib'd; *viz.* to Sacrificing, Laying the sins of the people upon the head of the *Scape Goat*, turning to God with a broken and contrite heart, an open confession of sin, a visible bewailing and lamenting our unworthiness in committing them, and the like. If any man presum'd to do otherwise, he thereby became obnoxious to the punishment of being cut off from the people; see *Levit.* 23. ver. 29, 30. Upon these accounts it is by way of eminency call'd the *Great Day*.

As for Sacrificing and all the other Service of the Temple, that was incumbent upon the High Priest only. For the High Priest alone made this great and general atonement for the sins of the whole people, it was his peculiar province and the noblest part of his Ministry. The inferior Priests being deem'd unworthy so much as to share in the execution of it; nay so far unworthy, that they were not allow'd

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that day (as at other times) to offer the daily Morning and Evening Sacrifice, but the High Priest himself was to do it. And if the day of Expiation happen'd to fall on the Sabbath, he was over and above oblig'd to perform all the offices of that day too : so that he was the only actor in this great business, and only qualify'd to make offerings unto God.

As the benefits of this atonement were great, so the care of our Nation to prevent the loss of them, was proportionable. For the day before the Expiation, they always appointed a substitute for the High Priest, who, on that day should act in the High Priest's stead, in case of pollution, sickness, or death. If the High Priest was only polluted or indispos'd, then the Vice-priest's honour was but of a days continuance: for after the day of Expiation it return'd to it's first owner. Notwithstanding whatever was done by the Vice priest during the High priest's incapacity, was as effectual and valid, as if the High priest had done it in his own person. If the High priest died, then this substitute was his immediate successor in the dignity of High priest-hood.

Another instance of our great care in this point was, our choosing a wife for the High-priest, to be conditionally betrothed, and actually married to him, if his own

should die before or on the day of Expiation. For it is a receiv'd opinion among our Doctors, that a single state incapacitated the High-priest to perform the duties of his function; and that therefore he was under an indispensable obligation of being married; for the proof of which they allege this text, Levit. 16. v. 11. *And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself and for his house.* For his house, i. e. say they for his family; which includes his wife.

Seven days before that of the Expiation, the High-priest was bound to withdraw from his own Palace to a Chamber in the Temple, call'd *Palhedrin* or *Parhedrin*, the reason of this was, that during that time he might exercise himself in all the ceremonies of that great day, and so qualify himself to perform them with all possible readiness and dexterity.

All this time he was not left to himself, but was attended and assisted by some of the Elders of the *Sanhedrin*, who were appointed to instruct him what was his duty and how he was to perform it. Some were of opinion, that this custom was only in use in the time of the second Temple, when the High-priest was not made choice of according to merit, but was advanced ac-

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cording to favour and interest. Others more probably think, that this custom obtain'd in the first as well as second Temple, and that the difficulty of the work rather than the ignorance of the Priest, requir'd assistance: It being almost impossible to avoid mistakes in a business attended with such a multitude of circumstances, unless he had frequently repeated it aforehand under the eye and direction of others.

In the second Temple not only men of ignorance, but also of perverse opinions were promoted to the High priest-hood, who were so daring as to perform some of these Rites otherways than God had prescrib'd. Such were the *Sadducees*, who contended that the Incense of the day of Expiation was to be put upon the fire without the veil, and to be carried in smoaking; whereas 'tis plain from *Levit. 16. ver. 13.* that it was to be burnt before the Ark of the Covenant in the Holy of Holies. To prevent such enormous practises, the afore-said Elders administred an oath to him on the evening before the day of Expiation, after this manner. "Our Lord the High-priest, we are delegated by the Senate to adjure thee by the Name of him who inhabits this Temple, that you do not any thing otherways than we have directed you." When he had taken this oath, they that

that administer'd it went aside and wept, because they had been forc'd to give an oath which seem'd to call in question the High-priests fidelity and orthodoxy. And the High-priest himself also went aside and wept, because they suspected that he was tainted with the principles of the *Sadducees*.

The night before the Expiation, the High-priest was not permitted to sleep, lest he should be polluted by some immodest dreams, and so becomes unfit for the performance of the ensuing solemnity. This was the reason why he allow'd himself very little meat and drink that night: For too much of either kind would have dispos'd him to drowsiness and sleep. If he chanc'd to nodd, then the younger Priests came and touched him with their fore fingers, "saying, my Lord High-priest arise, cool your self awhile on the pavement, and drive away sleep. What has now been said shews us in some measure the qualifications and duty of the High-priest, and at the same time declares how sensible our Nation was of the great necessity of a general atonement for sin.

The things we have already discours'd of were only preparatory to the day of Expiation. We come now to explain particularly what was done on that day: and first we shall observe, that the High-priest perform'd

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all the daily and continual offices, as also the additional ones in his Golden Vestments; but when he discharg'd the peculiar and distinguishing offices of the day, he was cloath'd in white Linen Garments, which were emblems of unspotted innocence and purity.

As soon as ever the Sun appear'd he put off his ordinary cloaths, and wash'd his whole body, and then put on eight holy garments; *viz.* The Linnen Breeches, the Coat, the Girdle of fine twined linnen, the Mitre of fine linnen, the Breast-plate, the Ephod, the Robe of the Ephod, and the Plate of the holy Crown: when he had done this, he went to the slaughter-house. As soon as he came there, they brought the daily morning sacrifice to him, which he immediately killed; took it's blood and sprinkled it upon the Altar of burnt-offerings. After this he went into the Temple, and burnt the Incense upon the Golden Altar, order'd the Candles in the Candlestick, and offer'd the fat, the meat-offering and drink-offering according to the usual custom. When this was finish'd, he offer'd part of the additional Sacrifices; *viz.* a Bullock and seven Lambs. If the Expiation day was on a Sabbath, he at the same time offer'd the two Lambs of the Sabbath, with their meat and drink-offerings.

This

This being done, he wash'd his hands and feet, and put off his Golden and Linnen Garments, and having washt himself, he put on his white Linnen Garments, and wash'd his hands and feet again. Then he went to his sin-offeting which stood between the Porch and the Altar, and laying both his hands upon it's head, confest both his own and family's sins, after this manner: "O Lord, I and my house have committed iniquity, rebell'd and sinn'd against thee: therefore O Lord I beseech thee, pardon the iniquities, rebellion and sin, which I and my house have committed, according to thy promise made to this purpose in the Law of *Moses*". In the next place he went to the North-side of the Altar of the Court, being accompanied by the *Sagan* on his right hand, and the Chief of the family that minister'd that week, on the left. There stood two Goats, which according to a tradition among us, were to be of an equal bigness, and so much alike, that it should scarce be possible to distinguish the one from the other. Upon these he cast lots. That which fell by lot to the Lord, they plac'd before the slaughter-house. To the head of the other they fasten'd some scarlet wooll, made up in the form of a tongue, and brought him to the place, from which he was to be sent away into the wilderness.

From thence the High-priest return'd to his

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Bullock again, and laying his hands upon his
 head as before, made Confession for himself, his
 family, and the Priests. Then he kill'd the Bul-
 lock, and having put the blood into a golden
 vessel, gave it to one of the Priests, who
 was to move it up and down to keep the
 blood from coagulation. Afterwards they
 brought him a Golden Censer, into which
 he put fire, which he took from the outward
 Altar ; then they gave him a Golden Shovel,
 and a vessel full of sweet Incense, beaten
 very small. Out of this vessel he took two
 handfuls of Incense, and put it into the Sho-
 vel: and having the Censer in his right hand
 and the Shovel in his left, he went towards
 the Holy of Holies, the two abovesaid Priests
 attending him. As soon as he came to the veil
 these two Priests lifted up the veil, and he
 enter'd into the Holy of Holies alone, and
 set the Censer between the two staves of the
 Ark ; but the Ark being lost in the destru-
 ction of the first Temple, in the second he
 set it upon stone of three fingers height made
 for that purpose. Then he took the Shovel
 by the edge, either with his fingers or teeth,
 and emptied all the Incense out of it into his
 Fists ; so that his Fists were as full of Incense
 as before. For the High-priest did not
 empty the Incense immediately out of the
 Shovel into the Censer, but into his Fists,
 and from thence pour'd it into the Censer.

When

When he had put it upon the coals in the Censer, he staid till the Holy of Holies was filled with the smoak of it, and then he went out of the Holy of Holies backward, in a direct line between the Ark and the Gate. Our Doctor tells us, that the burning of the Incense in the day of Expiation, was the most difficult of all other services; The manner of doing it being extraordinary, and altogether different from that of the daily Incense.

After he left the Holy of Holies he made a short prayer in the Sanctuary, (for he never prayed in the Holy of Holies) to beseech God to give them a plentiful increase of Corn and Fruits, and to make the Kingdom of *David* to flourish. The prayer was this, "May it please thee O Lord, that this year may be fruitful: That the Sceptre may not depart from *Judah*: and that thy people *Israel* may not be afflicted with famine." The reason of it's being so short, was to prevent the people's being in a consternation; for if the High-priest made a long stay in the Holy of Holies and Sanctuary, they would have been apt to think, that he was struck dead for not performing his office aright.

This prayer being ended, he took the vessel of blood which he had given to one of the Priests to shake, and enter'd with it into the Holy of Holies, and sprinkled it eight times

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times before the Mercy-seat, *viz.* once higher, and seven times lower then the Mercy-seat : and numbred the sprinkling thus, One, One and One, One and Two, One and Three, One and Four, One and Five, One and Six, One and Seven. After these sprinklings he carried the vessel with the remainder of the blood out of the Holy of Holies, and set it upon a Pedestal in the Temple.

Then he kill'd the Goat which was a sin-offering for the people, otherways call'd the Goat of Expiation, and having pour'd its blood into another vessel, carried it into the Holy of Holies, and sprinkled it in the same manner as he had done that of the Bullock. Then he brought it out and set it upon another Pedestal which was in the Temple. After which he took the blood of the Bullock and sprinkled it in the Temple before the veil towards the Ark, as often and in the same manner as he had done it in the Holy of Holies. Likewise he took the blood of the Goat, which he sprinkled in the same manner before the veil. These sprinklings being over, he mixed and blended together the blood of the Goat and Bullock, and standing between the Altar and the Candlestick, he sprinkled the mixed blood upon the four horns of the Golden Altar, beginning at that horn which was situate between the East and North; thence proceeding to the

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horn

horn which lay between the North and West; thence to that between the West and South, and lastly ending at that which was situate between the South and East. All these sprinklings were directed from the lower to the higher part of the Altar save the last, which, because of it's nigher approach to the High-priest than the former, was perform'd in a manner quite contrary to the other. When this was done, he remov'd the ashes from the Golden Altar, and sprinkled the mixed blood upon the pure Gold of it seven times; from thence he went to the outward Altar, and pour'd down the residue of the mixed blood at the bottom of it on the west-side; and from that place it ran into the Brook *Kidron*.

After the performance of all this, the High-priest return'd to the Scape-goat, and laying both his hands upon his head, he confess'd the sins of the people of *Israel*, and sent him away to the wilderness by the hands of a person chosen for that purpose. In the wilderness there was a high Rock call'd *Zuck*. The messenger led the Scape-goat to the top of this, and then push'd him down backward with both his hands. Before he had got half way down he was dash'd all to pieces.

Whilst this was a doing, the High-priest took out the intrails of the Bullock and

Goat

Goat whose blood he had sprinkled, put them into a vessel, and burnt them upon the Altar. The rest of their bodies he cut into large pieces, and sent them away to be burnt without the camp. For as the Scape-goat was sent, so the Expiation Goat and the Priest's Bullock were burnt without the camp. He that led the Scape-goat to the wilderness, and they that carried away the bodies of the other Goat and Bullock, were defil'd, and therefore oblig'd to wash away their uncleanness.

Altho' the wilderness was twelve miles distant from *Jerusalem*; yet the High-priest had very suddain notice of the scape-goat's arrival there. For there were Towers built between the City and the wilderness for this end: upon these were placed watch-men, who immediately convey'd the intelligence from one to another by moving a handkerchief; so that it was communicated to the High-priest in a very short time. Our Doctors tell us, that there was another way of knowing it: For they have a tradition, that some scarlet wooll made up in the form of a Tongue hung at the Temple gate; and that it turn'd white as soon as the scape-goat came to the wilderness, which say they confirms that text, *tho' your sins were as red as scarlet, yet I will make them whiter than snow.*

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When the High-priest was certified that the Scape-goat was in the wilderness, he went into the Womens Court, took the book of the Law into his arms, and read the sixteenth Chapter of *Leviticus* which is call'd *Abhari Moth*, and also part of the twenty third Chap. of *Levit.* from verse 27. to verse 33. which is call'd *Ach Baashm*. Then he roll'd up the book of the Law and repeated the additional Section of the twenty ninth Chapter of *Numbers* from ver. 7. to ver. 12. This he repeated, because it was not allowable to open the book of the Law before the Congregation: which he would have been forc'd to do, if he had turn'd from the above-mention'd Sections to this here.

After the reading of the Law, the High-priest went to the Laver, washed his hands and his feet, put off his Linnen Garments, washed his whole body, put on his Golden Vestments, and washed his hands and his feet again. Then he offered the residue of the additional Sacrifice, *viz.* the Goat for a sin-offering, the Ram of the people, and the Ram of the High-priest for burnt-offerings, as it is written *Lev. 16. ver. 14.* After these were sacrific'd, he offer'd the daily evening sacrifice. For as the solemnity of sacrificing began with the daily sacrifice, so it ended with it too.

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Having offer'd the daily evening sacrifice he went to the Laver, and wash'd his hands and feet as before. Then he put off his Golden Vestments, wash'd his whole body, wiped himself, (as he did after every washing) put on his Linnen Garments, wash'd his hands and feet again, and entered a fourth time into the Holy of Holies, to fetch out thence the Censer and Shovel which he left when he offer'd the Incense.

When he came out again, he went to the Laver, wash'd his hands and feet, put off his Linnen Vestments, wash'd his body, put on his Golden Garments, wash'd his hands and feet again, burnt the continual evening Incense upon the Golden Altar, and prepar'd the Lamps after the usual method. When this was done, he wash'd his hands and feet, put off his Golden Garments, and put on the cloaths which he wore every day. The Linnen Garments which the High-priest ministred in on the day of Expiation, were never to be us'd either by the High-priest or any other Priest for the future; but were to be laid up for ever. This, as our Doctors assures us from tradition, is the true interpretation of these words, in the 23. verse of the 16. *Levit. and he shall leave them* (viz. his garments) *there*.

After this he being attended by the whole Congregation went to his own palace,

where he gave them a sumptuous entertainment, and made merry with them, rejoicing that he had rightly perform'd all the offices of that day.

All these Rites and Ceremonies before recited, were exactly observ'd and perform'd on the day appointed whilst the Temple of *Jerusalem* stood. And it was what God requir'd at our hands whilst we flourish'd in peace and plenty, when we sat under our own Vines and Figg-trees, and enjoy'd the land of our inheritance. But when our enemies had invaded our *Canaan*, laid waste our dwelling-places, sack'd and reduc'd to rubbish our Temple and Synagogues, and driven us from our possessions into most Countries and corners of the Earth; Then we offer'd God the sacrifice of our lips, and spent the day of Expiation (*i. e.* from even to even) in weeping, praying and fasting. And instead of performing the offices of that day, we only read them over, to comply as far as we are able, with the Divine commands, and to keep them in memory till God think fit to remit the punishment of our sins, and restore us again to the land of promise. This is what we hope God will accept from our hands; for he is a merciful God, and will not exact of us what we are not in a condition of performing, but will be well pleas'd with the

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tain- the fruit of our lips, with a broken and
cing contrite heart, when Sacrifices and Incense
ffices cannot be offer'd according to the manner,
and in the place which He had prescrib'd
efore and set apart for them.

per- Having accounted for the day of Expia-
the tion, which was (as before intimated) the
what only Fast of God's own appointment. We
dow- come now to treat of those Fasts which the
fare Church enjoyn'd to be observ'd constantly
den- every year. They are in number five, viz.
hen The Fast of the fourth month, the Fast of
laid the fifth, the Fast of the seventh, the Fast
re- of the tenth month, and the Fast of *Esther*.
na- The method which we shall observe in
effi- handling the first four shall be the same with
the that of the Prophet; who without any re-
ffice gard to time, mentions them according to
ion the order of number. And then we shall
ray- say somewhat of the last, viz. the fast of
rm- *Esther*.

ead The Fast of the fourth month is that Fast
ble, which our Nation observes on the seven-
eep teenth day of the month *Tamuz*, i. e. *June*,
mit in memory of five remarkable judgements
e us which happen'd on that day. On it *Moses*
that was so enrag'd at the gross Idolatry of our
ds; fore-fathers in worshipping the Molten
ex- Calf, that he threw down and brake the two
of Tables of the Covenant which God had
ith engraven with own hand, *Exod. 32. ver. 19.*

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This day the continual Sacrifice ceased in the first Temple. The great City of *Jerusalem* was destroy'd a second time. That irreligious and idolatrous King *Apostomus* burnt the Book of the Law, and set up a statue in the holy Temple of *Jerusalem*, in opposition to the only true God the God of *Israel*, who had peculiarly appropriated that place to his own worship and service.

We observe this fast with no small strictness and severity, bewailing and lamenting the iniquities of our fore-fathers, which caus'd such grievous calamities to fall upon us. And we express our grief in some set sentences inserted into our Prayer Books, on purpose to bring to our memory the above recited calamities. Thus we say with respect to the first In the fourth month a multitude of evils compassed me about. In the seventeenth day of this month I was weary with my groaning, neither found I any rest: I roar'd very grievously and wept, and baldness was upon every head: for on this day the Tables of the Covenant were broken, &c. Then with regard to the second we say, In the fourth month I thought to get out of the miry clay, but I could find no footing. On the seventeenth day I was expos'd to perdition to become a prey to their teeth, I found no rest, my grief was before me continually;

for

for on this day the continual Sacrifice
 ceas'd, &c. As to the third we say, in
 the fourth month I was very wroth, and
 anger was kindled within me. On the se-
 venteenth intolerable pains seiz'd me, and
 I was toss'd in the midst of storms. I for-
 got my former good things, my soul re-
 fus'd comfort in the terrible conflict. For
 on this day the City *Jerusalem* was de-
 stroy'd, &c. With reference to the fourth
 we say, in the fourth month is a day of
 Rebuke and Indignation. On the seven-
 teenth day my glory departed from me,
 and my beauty left me. I had no founda-
 tion for hope, my plague was greivous
 and my spirit was wounded within me:
 For on this day that flagitious King *Apo-
 stomus* burnt the Book of the Law, &c.
 With respect to the fifth and last thing we
 say, In the fourth month the Enemy took
 advantage of my iniquities. On the 17th.
 of this month he laid waste my dwelling-
 place and devour'd *Jacob*. Make a wailing
 and live in bitterness every year on this
 day; for on it an idolatrous statue was set up
 in the holy Temple, &c. I have mention'd
 these sentences here, not only to give the
 Reader a taste of our Liturgy; but also to
 acquaint him in general, that every fast, as
 well as this, has it's peculiar offices and ser-
 vices adapted to the occasion of it. The
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reason why I wave the particular description of them is, to avoid prolixity, and to proportion this discourse in some measure to the length of my former Treatises.

The Fast of the fifth month is that which we observe on the ninth day of *Ab* i.e. *July*, in memory likewise of five things which happen'd on that day. When the *Israelites* were in the wilderness God Almighty decreed this day, that they should not enter into the Land of promise. On it both the first and second Temple were destroy'd, and the great and noble City called *Bitter* was taken, in which was an innumerable multitude of *Israelites*, amongst whom was that famous King, who pretending to be the *Messias* made our Nation take up arms against the *Romans*, and by that means involv'd himself and us in one common Ruine. For the slaughter was so great as to run almost parallel with that of *Nebuchadnezzar* when he destroy'd *Jerusalem*. On the same day that impious Tyrant *Rufus* to satisfy his impotent malice and rage, plow'd up the walls of the Temple: in which was fulfill'd what was said by the Prophet *Jeremiah* in his 26. Chap. v. 18. and by *Micha* Chap. 3. v. 12. *Zion shall be plow'd like a field.*

The chief occasion of this fast was the destruction of the Temple by *Nebuzardan* Captain of the Guard to *Nebuchadnezzar*, who

who is said in the 2^d. of *Kings* Ch. 25. v. 8. to
 have come to *Jerusalem* in the fifth month in
 the seventh day of the month. But the Prophet
Jeremiah in his 52. Chapter v. 12. tells us,
That in the fifth month in the tenth day of the
month, came Nebuzaradan Captain of the
Guard into Jerusalem. And our tradition
 (as appears from our explication of the fast
 of the fifth month) tells us, that *Nebuzar-*
adan burnt the Temple on the ninth day of
 the month : so that these two Scriptures
 seem to clash with each other, and our tra-
 dition appears contradictory to both. But
 all these seeming contradictions are easily
 reconcil'd from what we find in the *Ge-*
nera, which informs us, That the *Babyloni-*
ans went into the Temple the seventh day,
 and on it and the eighth and most part of
 the ninth days, they ate and drank and made
 what havock they could. That on the tenth
 towards even they set fire to it; that it
 continu'd burning slowly that night; and
 on the tenth day the fire rag'd horribly, so
 that about Sun setting the whole Fabrick
 was reduc'd to ashes. Therefore the author of
 the Book of *Kings* must be suppos'd to speak
 of *Nebuzaradan's* first entry into the Tem-
 ple. The Prophet *Jeremiah* speaks with
 respect to the total destruction of it. And
 we observe the Fast on the ninth because
 it was set on fire that day. 'Tis the saying
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of Rabbi Johhanan, *If I had lived in that age, I would have appointed the Fast on the tenth; because most of the Temple was burnt down that day.* And we read in the *Jerusalem Talmud*, that Ribbi, Rabbi Jehoshua Ben Levi, and Rabbi Abin, were wont to fast both on the ninth and tenth of the fifth month.

This Fast of the ninth of *Ab* i. e. *July*, is the strictest (excepting that on the day of Expiation) of all our other Fasts. Our preparation for it is extraordinary. Some of us begin to abstain from flesh and all manner of strong drink, in the beginning of that week in which it falls. Others begin their abstinence on the first day of the month. And the abstinence of some others commences earlier than both the former, viz. from the seventeenth of *Tamuz* i. e. *June*. Which bears some analogy to the Fast of *Daniel* mention'd in the tenth of *Dan.* v. 2. *And in these days I Daniel was mourning three full weeks.*

As in the night before the great day of Expiation, so in the night before this Fast, we eat and drink nothing. If we eat or drink any thing in the afternoon preceeding the Fast, it must neither be flesh nor wine, but such simple and innocent food as will afford moderate nourishment. People of all sorts were to observe this rule; but those of a stricter conversation who would appear more

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eminently pious than others, ate nothing save a bitt of dry bread with salt dipt in water, after which they drank a cup of cold water, with great bitterness, melancholy and mourning after the manner of those who wail and mourn for their dead friends.

If we were so nicely strict in our preparation for this day, you may easily conclude we observ'd the Fast it self with the utmost rigor and severity. We neither wash nor anoint our selves, nor put on our sandals this day; we cease from our labour whether liberal or mechanick: and our Doctors say, *That whoever works on this day shall never partake of the Divine blessing.* The Learned men don't salute each other this day, but sit in a pensive and melancholy posture. If any of them be saluted by the common people, they return the civility with a mournful tone and drooping look. We read neither the Law, nor the Prophets, nor the Hagiographers; neither the Misnah, nor Gemarah, nor the Talmudic Constitutions; neither Histories nor Commentaries. If we read any thing it must be *Job*, the *Lamentations*, the threatening denunciations of God's judgements in *Jeremiah*, or the 34th. Chapter of *Isaiah*. Nay, some of our Learned men are so nice, that they will not put their Phylacteries upon their heads this day.

People of all ranks and conditions, of what-
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soever age were equally oblig'd to keep this Fast: neither teeming women, nor those that give suck, nay nor sucking infants are exempted from it's observation, unless there be good grounds to believe that their lives will be thereby endanger'd.

The fast of the seventh month is that fast which we keep on the third day of the month *Tisry* i.e. *September*, in memory of the base and treacherous murder of *Gedaliah* the son of *Ahikam* in *Mitzpah*, 2 Kings 25. ch. v. 25. *Jerem.* 41. ch. verses 1, 2. *Kinch* in his Commentary upon the 41st. of *Jerem.* v. 1. seems to intimate, that *Gedaliah* was kill'd on new years-day, but we are assur'd from ancient Chronology in *Seder Olam Rabba*, that this murder was committed on the fifty second day after the destruction of the Temple. Now reckoning from the total destruction of the Temple which was on the tenth day of the fifth month, *Jer.* 52. chap. ver. 12. there remain twenty days of the month *Ab* i.e. *July*, which added to twenty nine days in *Elul* i.e. *August*, and three in *Tisry* make up the complete sum of fifty two.

The fast of the tenth month is that fast which is observ'd by our Nation on the tenth day of *Tebeth* i.e. *December*, in memory that *Nebuchadnezzar* King of *Babylon* besieg'd *Jerusalem* on this day. This was the first attack

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attack that ever was made upon our holy City, and was the inlet and introduction to all those successive miseries that have since disturb'd and afflicted us. Upon this account it makes the more sensible impression upon us; and therefore powerfully disposes us to keep this fast with great strictness, with a hearty sorrow and deep humiliation of our selves for those enormous practises and gross omissions that brought down so heavy a judgement upon us, and suggests to us all those doleful expressions which our Language is capable of affording us.

If any of these four fasts falls on the Sabbath, then we keep the fast the day following. Some say that if the tenth of *Tebeth* should happen on the Sabbath that we are oblig'd notwithstanding to observe the fast in the usual manner. Which they prove from the words of *Ezekiel* ch. 24. v. 2. *Some of man, write the name of the day, of this same day: the King of Babylon set himself against Jerusalem this same day.* But this being a conjecture or rather a supposition of some private persons only, and prov'd by a far-fetcht argument, it is of no authority to make us alter the customary practise of our Nation. If any of these fasts happen to be on our Saturday, we observe them on that day, tho' we can't then keep so compleat a fast as we can on other days.

We keep the fast of *Esther* on the thirteenth day of the month *Adar* i. e. *February*, in memory (as some think) of that fast which *Esther* appointed to be observ'd by all the Jews to deprecate the Divine wrath, and to desire of God that he would turn King *Ahasuerus's* heart, and incline him to answer the petition of Queen *Esther* by reversing that decree which proud *Haman* had perswaded him to make, in order to extirpate and utterly destroy in one day all the Jews that were in his Dominions, *Ebster* chap. 3. ch. 4. ch. 7. ch. 8. Others think more truly, that the fast on the thirteenth of *Adar* i. e. *February*, was not instituted as a memorial of *Esther's Fast*; because that was of three days continuance, and likewise because it was kept on the 13, 14, and 15. days of the month *Nissan*; but was appointed to keep up the remembrance of that bloody Tragedy that was to be acted that day, and to remind us that our fore-fathers met together on that very day to defend themselves against those who should attempt the execution of so execrable and horrid a design.

If ever the thirteenth of *Adar* chances to be a Sabbath; then we fast on the eleventh day i. e. Thursday; for we could not deter it till the first day of the week; because that was the feast of Purim: And we could not observe

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observe it on the sixth day *i. e.* Friday ; be-
cause of the many deprecations and propi-
tiatory Prayers that were us'd in this Fast,
which would have disturb'd our preparatory
services for the Sabbath.

These are all the Publick Fasts that either
God or our Church have oblig'd us to ob-
serve continually once every year. We
come now to speak of those Publick Fasts
which were onely occasional, and were in-
stituted to avert some impendent or pre-
sent evils, and to procure such good things
as we had great want of. We shall discourse
of these Fasts without making any distin-
ction between those that were so publick
as to be observ'd by our whole Nation, and
those that were kept onely by some part of
it in some particular Towns and Countries;
because the Occasions of both are, if not al-
together, yet for the most part coincident.

1st. We Fast when our enemies threaten
to invade us. Thus *Jehoshaphat* command-
ed a fast to be proclaim'd throughout all
Judah, 2 *Chron.* chap. 20. ver. 3. when the
Moabites and *Ammonites* were coming to
assault him with a numerous Army. We
likewise fast when they possess our Lands,
plunder our Houses and Synagogues, when
they exact tribute of us, and set bounds to
our Liberties by severe decrees.

2^{dly}. We fast when other Nations that
F 3 are

are at war with each other do march thro' our Countrey with their Armies, altho' they commit no acts of hostility, and are at perfect peace with us. For this is undoubtedly an affliction, as appears from what God promises in Levit. ch. 26. v. 6. *neither shall the sword go thro' your Land.*

3dly. We fast when we are afflicted with a pestilence, or when some raging distemper (such as a burning fever or quinsie) sweeps away great numbers of us, and baffles all the knowledge and experience of Learned and Eminent Physicians.

4thly. We institute fasts when we are pester'd with wild and ravenous Beasts, which rob us of our children, destroy our cattel, set upon us in the high-ways, and make travelling very unsafe and dangerous; Levit. 26. ver. 22. when our Land is infested with Locusts, Caterpillars or Beetles, which devour the fruit of our ground and of our trees, and are troublesome both to Man and Beast. As for other Insects whether reptiles or volatils, such as Aunts, Scorpions, Serpents, Grashoppers, Hornets, Gnats, and the like, we do not fast tho' we should be troubled with great numbers of them; but only cry unto the Lord that he would destroy them, and deliver us from them.

5thly. We fast when buildings that have strong walls and firm foundations fall down without

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thro without any visible cause; or are shaken
 they down by terrible Earthquakes and imperu-
 per-ous winds, so as to crush and destroy the
 tedly inhabitants.

6ly. We appoint a fast when we are ne-
 cessitated to sell such commodities as are the
 natural product of our Countrey and the
 chief means of our subsistence, at poor and
 with inconsiderable rates, and merchandise is
 tem- upon that account at a low ebb with us. For
 (n) if things come to this pass, then poverty
 attles and beggery must unavoidably ensue.

7ly. We set apart days for fasting when
 are a great and continual rain falls, and lays
 casts, under water not only the fruits of the earth
 attel, to the great detriment of the owners, but
 make even houses with their inhabitants. In *7th*
 evit. *dea* we seldom or never fasted upon such an
 with occasion: for it is a mountainous Countrey
 de- and therefore not very subject to inunda-
 ces, tions.

8ly. If it chances not to rain when the
 ears of corn begin to fill, or when the trees
 vo- are about to put forth their leaves and bluf-
 nts, soms, then we appoint fasts to entreat God
 like, that he would pardon our sins, and send
 oled rain upon our Land, that we may receive
 cry the fruits of it in their season. This rain
 em, we always expected in the month *Nissan* i.e.
 ave *March*, and it is call'd in Scripture *Malchos*,
 own i.e. *The latter rain*, *Deut. 11. v. 14.* and *Jer. 3.*
 out ver 3.

Lastly

Lastly, as there was a latter so there was a former rain, call'd in Scripture *Foreh*, and is the same with *Rebibim*, i. e. showers in *Jerem.* ch. 3. ver. 3. according to *Kimchi* in his Commentary upon that place. This rain usually fell in the month *Marhbesvan* i. e. *October*, and sometimes in the latter end of *Tisry*. But if God thought fit to withhold it for the punishment of our transgressions, then fasts were appointed; which, because they are extraordinary, deserve a more particular description.

If no rain fell before the seventeenth day of *Hbesvan* i. e. *October*, our Learned men fasted the second and fifth and second days (i. e. on Monday and Thursday and Monday) of the following weeks.

If these fasts prov'd unsuccessful, and no rain descended before the beginning of *Kislev* i. e. *November* our *Sanhedrin* appointed three Fasts to be observ'd by all the people on the second and fifth and second days of the week. The people were not restrain'd from eating and drinking in the nights preceeding these Fasts; but were left at liberty to eat what and how much they pleas'd.

If these Fasts had no better success than the former, our *Sanhedrin* enjoyn'd other three to be kept on the same days as before, but with more strictness and severity. We must

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must eat and drink nothing the night before. We must cease from our labours. We must make use neither of our baths nor oymtments. And we must lay aside every thing that looks rich or glistering.

When these Fasts were ended, and had prov'd as ineffectual as those we just now mention'd, our *Sanbedrin* set apart 7. days for Fasting, viz. Monday and Thursday, (*i.e.* the 2^d. and 5. days of the week according to our computation) Monday and Thursday, Monday and Thursday, and Monday. Of all these Fasts for rain, to which the whole people were oblig'd, these last seven are the strictest: for whatsoever is forbid in the three intermediate Fasts just now spoken of, is also prohibited in these; as anointing, bathing, &c. And moreover women that are with child and give suck, are equally bound with other people to observe these seven: Whereas they are under no such ties of keeping the former six, but may eat, tho' not delicacies and dainties; yet such victuals as will yield sufficient nutriment to them and their young ones. In these seven days we perform the Service in the publick market place, and make choice of an Ancient and Venerable Doctor; or for want of such an one, of some learned man; or for want of both, of a man of probity and integrity to make a speech to the people to bring

bring them to a true sense of their sins, to an unfeigned repentance, and *to the venting their hearts and not their garments*, Joel 2. v. 13. to the practise of good works; which he told them, was the chief end of Fasting, and was the principal thing that God requires and respects. For the proof of this he alleges the 3d. Chap. of Jonah v. 10. *And God saw their works*. Where it is not said, that he saw them fasting, or cloath'd with sack-cloth, or besprinkled with ashes; but he saw their works, *i. e.* he was pleas'd with their good works; and therefore repented of the evil which he had decreed against them. On these days we had also more prayers than in other Fasts, and he that was to read them was to have more than ordinary qualifications: which, because they contain something singular, we will give you an account of, *viz.* He must be one that has long accusom'd himself to read the Prayers, that is throughly vers'd in the Scriptures, *i. e.* according to our division of them in the *Law, Prophets, and Hagiographers*; He must be master of a family, and must have a small Estate in Land; all his family, all his relations and intimate acquaintance, must be people of good credit and of an unstain'd reputation; He himself must be unexceptionable in all the stages of his life, he must be humble, affable, courteous

ous and belov'd by the people; He must have a comely and graceful aspect, a sweet and melodious voice. And if old age (which makes a man venerable) be join'd to all the foregoing qualifications, then he is in every respect fit to discharge this excellent office.

If all the foregoing Fasts prov'd ineffectual, then the people did not continue to fast on Mondays on Thursdays as before; but only abridg'd themselves of their recreations and diversions, and abstain'd in a great measure from Espousals and Marriages. Our Learned men did not give over fasting with the people; for if no rain fell they repeated the fasts every Monday and Thursday from that time till *March*. As soon as over the Sun enter'd into *Taurus* (which makes the Vernal Equinox) they put an end to the fasts; because they look'd upon it as a bad Omen if it began to rain now after so long a drought.

These are all, or at least the most considerable Publick Fasts whether ordinary or extraordinary that were observ'd by our Nation. I shall now close up my whole discourse with a brief account of private fasts.

The occasions of private fasts are either only known to the person who fasts; or else are visible to and plainly discoverable by other people.

Those

Those of the first sort are so various and numerous, so wholly resolveable into the tempers and dispositions of some, and into the unknown circumstances and occasions of others, that 'tis impossible to give a full and entire account of them. And therefore an attempt of this kind would onely prove a loud proclamation of the folly and blindness of the undertaker. I shall onely mention one of this sort; because it is always taken notice of by our writers. If any body dreamt an evil dream in the night, he was indispensably oblig'd to fast next day. If the next day was the Sabbath he was notwithstanding oblig'd to Fast. And he was further bound to Fast another day for turning the Sabbath (which is always a Feast) into a Fast. This Fast for an evil dream was accounted compleat, tho' it was not resolv'd upon the evening before. And indeed it could not be resolv'd upon; and therefore is a just exception from the general rule, which says, that all Fasts were incomplete, and consequently ineffectual to attain the end for which they were instituted, unless they were expressly resolv'd upon some time before the Sun-set of the foregoing day. The form of Resolution was this, ' O God ' the Governor of the world, I resolve here ' in thy awful presence, to afflict my self with ' Fasting to morrow. O my God and God ' of my fore-fathers, be pleas'd to receive me ' favourably and graciously, to hear my Pray-

ers

ers and answer my Supplications. O thou
 that hearest the Prayers of all men heal me;
 and let the words of my mouth and the
 thoughts of my heart be always pleasing in
 thy sight, O my Strength, and my Re-
 deemer.

Those of the latter sort were commonly
 either such as immediately concern'd the per-
 son or estate of him that Fasted; or such as
 respected the persons and estates of others.
 For example, if a man himself was lame, if
 his chattels died when those of others escap'd,
 if his ground did not yield it's increase when
 all the adjacent lands were fertile and pro-
 lifick, and look'd as if it were marked and
 singled out for barrenness; or if the lands and
 chattels of his Relations were under the same
 circumstances, if his wife, children, kinsmen
 or friends were sick, imprison'd, or had lost
 their way in travailing thro' a wilderness or
 desert, then it was usual for such a man to
 Fast upon all these occasions. But besides
 these ordinary Fasts, some few of our Nation
 Fast on the tenth of *Nisan* i. e. *March*, for
 the death of *Miriam* the Prophetess, tho' most
 of our Doctors determine that we ought not
 to Fast this month; because it is the time of our
 delivery from *Ægyptian* bondage and slavery.
 Some Fast on the tenth of *Jyar* i. e. *April*,
 for the death of *Eli* and his two sons, and
 for the taking of the Ark by the *Philistines*.

G

Some

Some fast for the death of *Samuel* and of other Prophets and holy men. And lastly, some who would shew themselves patterns of a strict and rigorous conversation, Fast twice every week throughout the year, *i. e.* on Mondays and Thursdays; unless some Feast or other, such as the *New Moon*, the *Dedication* of the *Temple*, the Feast of *Purim* and the like, falls upon these days.

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ARCHIEPISCOPI CANTUARIENSES.

	A. D.
1. Augustinus in Angliam mittitur.	596
2. Laurentius.	611
3. Mellitus.	619
4. Justus.	624
5. Honorius. <i>al.</i> 628.	634
6. Deus-dedit, <i>sen</i> Adeo-datus.	655
7. Theodorus.	668
8. Brithwaldus.	692
CHI- 9. Tatwinus.	731
10. Nothelmus.	736
11. Cuthbertus.	742
12. Bregwinus.	759
13. Lambertus <i>al.</i> Jambert. 762.	764
14. Athelardus.	793
15. Wulfredus.	807
16. Theogildus <i>vel</i> Fleogildus.	832
17. Cleonothus <i>vel</i> Clenothus.	832
18. Athelredus.	871
G 2	19. Pleg-

19. Plegmundus.	889	49. F
20. Athelmus.	915	50. V
21. Wifelmus <i>vel</i> Wlfhelmus.	924	51. S
22. Odo Severus.	934	52. J
23. Dunstanus.	961	53. J
24. Ethelgarus.	988	54. S
25. Siricius.	989	55. S
26. Alvricius <i>vel</i> Alfricus.	993	56. S
27. Elphegus <i>vel</i> Ælfeagus.	1006	57. C
28. Livingus.	1013	58. S
29. Agelnothus.	1020	59. V
30. Eadfinus.	1038	60. I
31. Robertus Gemetienfis.	1050	61. I
32. Stigandus.	1052	62. J
33. Lanfrancus.	1070	63. I
34. Anselmus.	1093	64. I
35. Rodolphus.	1114	65. J
36. Gulielmus Corbell <i>al.</i> Corbois.	1121	66. I
37. Theobaldus.	1138	
38. Thomas Becket.	1162	I
39. Richardus. <i>al.</i> 1173.	1171	recke
40. Baldwinus.	1184	2
41. Reginaldus Fitz-jocelinus.	1191	mas
42. Hubertus Walterus.	1193	bury
43. Stephanus Langton <i>al.</i> Lancton.	1206	men
44. Rich. Wethershed, <i>cogn. Magnus.</i>	1229	wom
45. S. Edmundus.	1234	ing
46. Bonifacius.	1244	decl
47. Rob. de Kylwarbi <i>al.</i> Kilwardby.	1272	reas
48. Joannes Peckam.	1278	the
49. Robertus		

A. D.		A. D.
889	49. Robertus Winchelsey.	1294.
915	50. Walterus Raynold.	1313
924	51. Sim. Mepham <i>al.</i> Mepeham. <i>al.</i> 1328	1327
934	52. Joannes Stratford.	1333
961	53. Joannes Ufford. ¹	1348
988	54. Thomas Bradwardyn <i>al.</i> 53. ²	1348
989	55. Simon. Islip <i>al.</i> 54.	1349
993	56. Simon. Langham <i>al.</i> 55.	1366
1006	57. Gulielmus Wittlesey <i>al.</i> 56.	1367
1013	58. Simon. Sudbury <i>al.</i> 57.	1375
1020	59. Wilhelmus Courtney <i>al.</i> 58.	1381
1038	60. Thom. Arundel <i>al.</i> 59.	1396
1050	61. Henricus Chichley <i>al.</i> 60.	1414
1052	62. Joannes Stafford <i>al.</i> 61.	1443
1070	63. Joannes Kemp <i>al.</i> 62.	1452
1093	64. Thom. Bourchier <i>al.</i> 63.	1454
1114	65. Joannes Morton <i>al.</i> 64.	1486
1121	66. Henricus Deanus <i>al.</i> 65.	1501

1 *As Parker says; but Godwyn does not reckon him.*

2 *Godwyn writes, that in this year Thomas Bradwardyn was elected by the Canterbury Monks: But that by the King's recommendation John Ufford obtain'd the Pope's nomination to that Arch-bishoprick. Who dying before Consecration, the former was again declar'd Arch-bishop by the Monks. For this reason Godwyn do's not reckon Ufford among the Arch-bishops of that Province.*

67. Gulielmus Warhamus *al.* 66.
 68. Tho. Cranmerus *al.* 67.
 69. Reginaldus Poole *al.* 68.
 70. Matthæus Parker.
 71. Edmundus Grindal.
 72. Joannes Whitgift.
 73. Richardus Bancroft.
 74. Georgius Abböt.
 75. Gulielmus Laud.
 76. Gulielmus Juxon.
 77. Gilbertus Sheldon.
 78. Gulielmus Sancroft.
 79. Joannes Tillitson.
 80. Thom. Tennison.

A. D.

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A List of the Colleges and Halls in the University of *Oxford*, with the names of their Founders, and Governours.

His Grace, James Duke of Ormond, Chancellor.

I. **U**niversity College, Founded by *Alfred* King of the *West-Saxons*, in the year 872. It hath 12 Fellows, and 17 Scholars, &c. Dr. *Charlett* Master.

2. *Baliol* College, Founded by *John Baliol* and *Devorgilla* his Wite, Parents of *John Baliol* King of *Scots* 1262. It hath 12 Fellows, 14 Scholars, besides 10 *Scotch* and several other Exhibitioners. Dr. *Maunder* Master.

3 *Merton* Coll. Founded by *Walter de Merton* Lord High Chancellor of *Engl.* and Bish. of *Rocheſter*, 1274. hath 19 Fellows, 14 Schol. &c. Dr. *Lydel* Warden.

4 *Exeter* Coll. Founded by *Walt. Stapleton* Bishop of *Exeter*, 1316. It hath 23 Fellows, &c. Dr. *Painter* Rector, and Vice-Chancellor.

5 *Oriel* Coll. Founded by King *Edw. II.* 1337. It hath 18 Fellows, 12 Scholars, &c. Dr. *Royſe* Provost.

6 *Queens* Coll. Founded by *Rob. Eglesfield* B. D. 1340. It hath 15 Fellows, besides other

List

other Students of the Foundation, Dr. *Halt*on Provost.

7 *New Coll.* Founded by *William* of *Wickham* Bishop of *Winchester* and Lord High Chancellor of *Engl.* 1375. hath 70 Fellows, 10 Chaplains, 3 Clerks, 16 Choristers, &c. Dr. *Beeston*, Warden.

8 *Lincoln* College, Founded by *Richard Flemming* Bishop of *Lincoln*, 1420. It hath 15 Fellows, &c. Dr. *Adams* Rector.

9 *All-Souls* College, Founded by *Henry Chicheley* Archbishop of *Canterbury*, 1437. It hath 40 Fellows, besides Chaplains, Clerks, and other Servants of the foundation, the Honourable Dr. *Finch* Warden.

10 *Magdalen* Coll. founded by *William Wainfleet* Bishop of *Winchester*, and Lord High Chancellor of *England*, 1459. It hath 40 fellows, 30 Scholars, besides Chaplains, Clerks, Choristers, and Servants, Dr. *Hough* Lord Bishop of *Oxford* President.

11 *Brasen-Nose* College, founded by *William Smith* Bishop of *Lincoln*, and *Rich Sutton* Esq; 1515. It hath 20 fellows, besides Scholars and Students of the foundation, Dr. *Mear* Principal.

12 *Corpus Christi* Coll. founded by *Rich. Fox* Bishop of *Winchester*, and Lord Privy Seal, 1516. It hath 20 fellows, 20 Scholars, with Chaplains, Clerks, &c. Dr. *Turner* President.

13 *Christ-*

13 *Christ-Church* Coll. founded by King Henry the eighth, 1549. It hath 8. Canons, 100. Students, besides Chaplains, Choristers, &c. Dr. *Aldrich* Dean.

14 *Trinity* Coll. founded by Sir *T^{ho}. Pope*, 1555. It hath 12. Fellows, 12. Scholars, and other Students, Dr. *Bathurst* President.

15 *St. Johns* Coll. founded by Sir *Thomas White* Merchant-Taylor of *London*, 1557. It hath 50. Fellows, &c. Dr. *Delaune* Presid.

16 *Jesus* Coll. founded by Queen *Elizabeth*, 1572. It hath 16. Fellows, 16. Scholars, and other Students, Dr. *Edwards* Principal.

17 *Wadham* Coll. founded by *Nicholas Wadham* and *Dorothy* his wife, 1613. It hath 15. Fellows, 15. Scholars, &c. Dr. *Dunster* Warden.

18 *Pembroke* Coll. founded by *Thomas Teisdale* Esq; and *Rich. Whightwick* B. D. 1620. It hath 15. Fellows, 11. Scholars, &c. Dr. *Hall* Lord Bishop of *Bristol* Master.

H A L L S.

1 *Gloucester-hall*, was founded by the founder of *St. Johns* College, Dr. *Woodroff* Principal.

2 *St. Edmund-hall*, founded by *St. Edmund* Archbishop of *Canterb.* Dr. *Mill* Principal.

3 *St. Alban-hall*, founded by the Abbot of *St. Albans*, Dr. *Bourchier* Principal.

4 *Hart-*

4 *Hart-hall*, founded by the founder of *Exeter College*, Mr. *Thornton* Principal.

5 *New-Inn hall*, founded by the founder of *New College*, Dr. *Baily* Principal.

6 *St. Mary-hall*, founded by the founder of *Oriel College*, Mr. *Wyat* Principal.

7 *Magda'len-hall*, founded by the founder of *Magda'len Coll.* Dr. *Adams* Principal.

Magistrates in the University of
O X F O R D.

Chancellor, *James Duke of Ormond*.

Vice-Chancellor, Dr. *William Painter*.

Pro-Vice-
Chancellors.

{ Dr. *Timothy Halton*.
Dr. *Fitz-Herbert Adams*.
Dr. *Roger Mander*.
Dr. *Arthur Charlett*.

Proctors

Mr. *Edw. Lilly* of *St. Johns College*.

Mr. *Rob. Freind* of *Christ-Church College*.

Professors

Professors in the University of
O X F O R D.

King's Professor of Divinity, Dr. *William Fane*.

Margaret-professor of Divinity, Dr. *Thomas Sykes*.

Hebrew and Arabick Professor, and Library Keeper, Dr. *Tho. Hyde*.

King's Professor of Greek, Dr. *Humphrey Hody*.

King's Professor of Law, Dr. *Thomas Bourchier*.

King's Professor of Physick, Dr. *Tho. Hoy*.

Savilian { In Geometry Dr. *John Wallis*.
Professors, { In Astronomy Dr. *Dav. Gregory*

Sir *Thomas Millington* Natural Philosophy Reader.

Camden-professor of History, Dr. *Charles Aldworth*.

Professor of Chymistry, Dr. *Edw. Hannes*.

Botanick-Professor, Mr. *Jacob Bobart*.

Musick-professor, Mr. *Richard Goodson*.

A list

A list of the Colleges and Halls in the University of *Cambridge*, with the Names of their Founders and Governours.

His Grace, *Charles* Duke of *Somerset*,
Chancellor.

Vice-Chancellor, Sir *Will. Dawes* Baronet.

ST. *Peters* Coll. was founded by *Hugo de Balsam* Prior of *Ely*, in the year 1256. There are in it 22 fellows, besides Scholars, &c. Dr. *Beaumont* Master.

2 *Clare* Hall, was founded by *Richard Badow* 1325. and afterwards Rebuilt by *Elizabeth*, grand-child to *Edward* the First, second daughter and co-heir of *Gilbert* Earl of *Clare*; there are in it 18 fellows, &c. Dr. *Blyth* Master.

3 *Pembroke* Hall, was founded in the year 1343. by *Mary de St. Paul* Countess of *Pembroke*, the number of fellows in it is uncertain, Dr. *Brown* Master.

4 *Corpus Christi* or *Bennet* College, was founded by *Henry* of *Monmouth*, fir-named *Torto Collo*, 1351. there are in it 12 fellows, &c. Dr. *Green* Master.

5 *Trinity* Hall, founded by *William Bate-*
man Bishop of *Norwich* 1350. It hath 12
Fellows, 14 Schollars, &c. Dr. *Oxenden*
Master.

6 Gon-

6 *Gonvill and Caius Coll.* was founded in the year 1348. by *Edmund de Gonvill*, and afterwards in 1557. *John Caius* was made a Co-founder, it hath 26 Fellows, besides Scholars, &c. Dr. *Brady* Master.

7 *Kings College* was founded 1441. by *Henry the Sixth*. It hath 70 Fellows and Scholars, Dr. *Roderick* Provost.

8 *Queens Coll.* was founded in the year 1448. by *Margaret Andegavensis* daughter of *Reiner Duke of Anjou*, there are 19 fellows, 17 Scholars, &c. Dr. *James* Master.

9 *Catherine-Hall*, was founded 1475. It hath 6 Fellows, &c. Sir *William Dawes* Baronet, Master and Vice-Chancellor.

10 *Jesus Coll.* was founded in the year 1426. by *John Alcock* L. L. D. Bish. of *Ely*, there are in it 16 Fellows, besides Scholars, &c. Dr. *Saywell* Master.

11 *Christs Coll.* founded by *Margaret Countess of Richmond and Derby*, 1505. there are in it 13 fellows, &c. Dr. *Covel* Master.

12 *St. Johns Coll.* was founded by *Margaret Countess of Richmond and Derby*, Mother of King *Henry the 7th*. It hath 52. fellows, 92 Scholars, &c. Dr. *Gower* Master.

13 *Magdalen Coll.* was founded in 1519. by *Edward Stafford*, the last Duke of *Buckingham* of that name; there are in it 15. fellows, &c. Dr. *Quadring* Master.

14 *Trinity Coll.* was founded in the year 1546. by King *Henry* the 8th. there are in it 60 fellows, 4 Conducts, besides Scholars, &c. The Honourable Dr. *Montague* Master.

15 *Emanuel Coll.* was founded 1584. by *Sir Walter Mildmay* Chancellor of the Exchequer, and encreased by Queen *Elizabeth* and other Benetactors. There are 14 fellows, &c. Dr. *Balderston* Master.

16 *Sidney Suffex Coll.* was founded in the year 1598. by *Frances Sidney* Countess of *Suffex*. It hath 13 fellows, &c. Dr. *Johnson* Master.

Professors in the University of *CAMBRIDGE*.

Dr. *Beaumont* Regius Professor.

Dr. *Gower* Margaret Professor.

Dr. *Smolt* Casuistical Professor.

Dr. *Oxenden* Professor of Law.

Dr. *Brady* Professor of Physick.

Dr. *Newton* Mathematical Professor.

Dr. *Stubbs* Hebrew Professor.

Dr. *Luke* Arabick Professor.

Mr. *Joshua Barnes* Greek Professor.

Proctors.

Mr. *Witty* of *St. Peters* College.

Mr. *Robins* of *St. Johns* College.

The

The Scarlet Gown days in the University of *Oxford* are as followeth.

Circumcision or New-years day, Epiphany or Twelfth-day. Purification or Candlemas-day. Annunciation or Lady-day, Sermon at New College. Easter-day. Ascension or Holy Thursday. Restauration of King *Charles II.* or the 29th. of May. Whit-Sunday. Trinity-Sunday, Sermon at New College. Friday, Saturday, Sunday, Monday, and Tuesday morning in the Act time at Sermon and Congregation. All-Saints day. The Fifth of November or Gun-Powder Treason. All publick Thanksgiving days. Christmas-day.

The Habit Days in the University of *Oxford*.

The day the Judges come to Town, Mr. Vice-Chancellor and Doctors meet at *St. Maries*, and then go to wait on the Judges in their Formalities.

ties. All Latin Sermons. Morning Sermons in Term time. All Sermons at *St. Peters* in the Lent. Congregation days. *Scholastica*, being the tenth of February. The day after Michaelmas when the Mayor is sworn at *St. Maries* in the morning by the Senior Proctor.

The Scarlet days in the University of *Cambridge* are as followeth.

All Saints. Christmalls-day. Easter-day. Ascension-day. Whit-Sunday. Trinity-Sunday. Commencement, and the 29th. of May. At the two Fairs proclaiming in June and September. The Feast of St. Michael, and the fifth of November.

To Funerals, Clerum's, and Supplications,
All Doctors go as to Congregations;
That is in their Robes.

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